PART XVII.

THE DHARMA S'ASTRAS.

(Text and Translation OF THE TWENTY SAMHITA'S.)

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Brâhmaṇas, fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *S'râddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *S'rotriya* Bráhmaṇas of unimpeachable character, and full of health, vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *S'râddka* ceremony. Certain authorities aver that young Bráhmaṇas should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapiṇdas*, disciples, or *Sapiṇdas* on the mother's side, shall be competent to celebrate one's *S'râddha* ceremony.

In the absence of disciples, one's priest (Ritvik) and spiritual preceptor shall be competent to perform one's *S'ráddha*. An offering, consisting of sesame, *Mâsha* pulse, barley, *Vrihi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Pindas*) for a month. A *S'ráddha* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *S'râddha* performed with the offerings of cow-milk, and sweet porridge (*Pâyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros or *Kâlasâka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs,

degraded persons, athiests, *Virahâs** *Didhisupatis*† *Agredidhishupatis*‡ and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *S'râddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kuṇdas*,§ sellers of *Soma* Juice, incendiaries, poisoners, *Avakirnis*,|| keepers of concubines, persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from bad nails, psoriasis, purrigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *S'râddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *S'râddha* ceremony. Several authorities aver that one's cognates

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* Virahas. Persons who have neglected their domestic fires.

† Didhishupatis. Persons who have carnal intercourse with their brothers' widows without any religious injunctions.—*Tr.*

‡ Husbands of married women whose elder sisters are still unmarried.

जेष्ठायां यद्यनूढ़ायां कन्यायामुह्यतेऽनुजा ।
सा चाग्रेदिधिषुर्ज्ञेया पूर्व्वाच दिविषु मता ॥

§ A son born in adultery while the married husband of his mother is living.

|| Religious students who have committed acts of incontinence.—*Tr.*

and disciples should not be fed in connection with the celebration of one's *S'râddha* ceremony.

A performer of a *S'raddha* ceremony should cause to be fed that day (date of the celebration of the *S'râddha*) Bráhmaṇas, possessed of more than three qualifications. A *S'râddha* ceremony performed by a person, seated on the bed of a S'udra, leads to a residence of his departed manes among excrements, for a month. Hence, one should practise *Brahmacharyayam* on the day of the celebration of a *S'râddha* ceremony. Oblations of boiled-rice looked at by a dog, *Chaṇḍála* or by a degraded person (after a *S'râddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. Bráhmaṇas, who are sanctifiers of rows (Pankipâvanâs), guard against the soiling of such oblations. Persons, well-versed in the *Védas* with six sub-divisions, who are elderly *Snâtakas* as well, and have a thorough knowledge of the *Sáma Véda*, *Trinâchiketas*, *Trimadhus*, *Trisaparṇas*, and of *Mantras* and laws of virtue, and teach the *Védas* to their disciples, are called *Panktipâvanás* (sanctifiers of a row of Bráhmaṇas, seated down to a meal). Incompetent Bráhmaṇas should not be engaged for performing *Homas*. According to a certain authority such men should not be engaged in performing *S'ráddhas* only.

CHAPTER XVI.

OBSERVING perfect continence, and with all the hairs of his body shaved, one should read the *Védas* in the months of *S'rávana* and *Bhádhra*, or during the five

months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Védas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to span the firmament.

One should not study the *Védas* while attending to a call of nature. Several authorities aver that the *Védas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of haloe, nor while seating on ant-hills. One should not study the *Védas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vedas* during the term of a birth or death uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Védas* should not be read near a *S'udra* or a *Chandâla* (Divakirti), not at places exhaling a fetid smell or containing carcasses. On should not study the *Védas* during the term of a birth-uncleanness, nor having had (*lit :* after the rising of) eructations. The *Védas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Védas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Rik* and *Yajur Védas* should not

be read after having heard the chantings of *S'âman*. Similarly, roars of rain-clouds, heard in the small hours of the night and before the expiry of the third watch, interdicts the study of the *Védas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Védas*. No part or portion of the *Védas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Védas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict the study of the *Védas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Védas* is prohibited. On the day on which the reading of a *Véda*, commenced before, is finished, all further studies should be regarded as interdicted by law. The *Védas* should not be studied on the occasion of a *S'râddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Védas* should not be studied on days of the full moon, in the months of *Kârtika, Phâlguna,* and *A'shâda*. For three nights one should refrain from studying the *Védas* on the advent of the three *Ashtakás*. According to certain authorities, such prohibition exists only in respect of the last *Ashtaká*. One should not study the *Védas* on the occasion of friendly dinners. Several authorities aver that the study of the *Védas* is prohibited during the first three hours and a half of each night. That portion of a *Véda*, which has once been

studied, should not be read over again. One should refrain from studying the *Védas* in a town, nor they should be read near the performer of a *S'ráddha* ceremony who has not fed the Bráhmaṇas with boiled rice, nor till one can recollect them.

CHAPTER XVII.

BRAHMANAS should eat in the houses of twice-born ones, true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitri S'ráddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyangus* (a kind of creeper) flowers, *Kus'a* grass and vegetables. Even Brâhmaṇas, who have abjured their own vocations, should receive those gifts from all except the S'udras. Bráhmaṇas may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be S'udras; but they cannot eat boiled-rice belonging to S'udras, not falling under any of the foregoing catigories. Boiled-rice of traders other than actual artisans may be safely partaken of by Bráhmaṇas. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (procurer of abortion), or smelled by a cow, or having an offensive look, or served

without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (S'akas) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law or punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Uchchishta bhoji*, or by a Brahmaṇa, falling under the category of one supposed to defile a row of Brahmaṇas seated down to a dinner (*Apankteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rice, not formally dedicated to a deity, or in respect of which the rite of *A'chamanam* has not been performed, as well as the one which one can not leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pujâ*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or of a she-buffalo should not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that

of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodá* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoops, as well as that of *Kalavinka* (sparrow), diver, crane (*Chakraváka*), swan, crow, valture, hawk, or domestic cock, or of a bird whose head and legs are red, together with the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Tittibha, Mándhátri* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratudas* (birds that dart upon their prey), of *Vishikeras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisnous beast or reptile, and wholesome flesh in general may be eaten.

CHAPTER XVIII.

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these

matters. Controlled in her speech, mind, and senses, during her menstrual period, she, after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapiṇda* or a cognate relation, standing in the same category even through ties of spiritual clanship (Rishis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a Bráhmaṇa shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of

the *Védas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by her parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from S'udras for the purpose of celebrating a nuptial or sacrificial ceremony. For other acts as well, money gifts may be received from S'udras, possessing a large number of cattle, from Bráhmaṇas, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support Bráhmaṇas of good conduct who are well-versed in the *Védas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

CHAPTER XIX.

DUTIES appertaining to (different) castes and orders of society have been described. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Práyaschittam*) is necessary. The Vedic aphorism that "by performing an *Agnishtoma* sacrifice over again, one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrátya*) becomes absolved of his sin by celebrating an *Agnishtoma* sacrifice." "A Bráhmaṇicide is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agnishtuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform *Homas*, and read the *Upanishads*, the *Vedánta*, the *Samhitás* forming the sub-divisions of the *Védas*, and the *Madhuváta*, *Aghamarshanam*, *Atharvas'iras*, *Rudra'dhyáyam*, *Purusha-Suktam*, *Rájan-Rahin Sáman*, *Rathántaram*, *Purushagatim*, *Mahánámnim*, *Mahá-Vairájam*, *Mahádivákirtyam*, *Mahishyavamánam*, *Kushmándam*, *Pa'vamánim*, *Sávitrim*, and any of the *Yeshtya Sáma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food

except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter or *Soma*-Juice, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasturage is purifying in its effect. Observance of perfect continence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what constitute *Tapasyâ*. Gifts of gold, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, six months, four months, three months, two months, one month, or twenty-four days, twelve days, six days, three days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportionate to the heinousness of one's sin. The practice of a *Krichchham*, *Ati-krichcham, Krichchhâti-krichchham*, or *Chândrâyaṇam* penance should be regarded as a sufficient atonement for all kinds of sin.

CHAPTER XX.

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the following physical deformities, or diseases. A Brahmanicide is reborn as a phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation;

a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with pthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetour in his mouth at his next birth. A teacher of S'udra students is reborn as a *Chaṇḍála*. A seller of lead, of brass, or of Chowries is affiicted with the vice of drunkness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next incarnation. A partaker of a *Kundá's* boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Védas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Chaṇḍáli* or *Pukkasi* woman is afflicted with diabetes at his next birth. A husband, who induces his own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one

should atone for one's sin. Atonement preserves one's virtues intact and helps one to be reborn with commendable attributes and physical traits.

CHAPTER XXI.

A MAN should renounce a father who is a regicide, or an insulter of the *Vêdas*, or attends on S'udras as a priest, or procures abortions. Teachers and marriage-relations of a man, who mixes freely with S'udra men and women of *Antyâvasâyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdicting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *A'chamanam* in the manner of *Prâchinâvali*, shall cast a look at his face and enter the village by a separate path.

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sâvitri Mantra* for a whole night in a standing posture, while having knowingly

conversed with him, he should repeat standing the *Sávitri Mantram* for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake, and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the *S'ántam Dau, S'ántá Prithivi, etc., Mantram* from the *Yajur Véda*. After that, libations of melted butter should be cast in the sacred fire by reciting the *Pávamánim, Taratsamandi* and *Kushmándi Mantras*. As an alternative gold should be gifted to a Bráhmaṇa and a cow to an *A'chârya*. He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.

CHAPTER XXII.

BRAHMINICIDES, drunkards, men who defile the bed of their own *Gurus*, as well as persons who carnally know any female relations on their father's or mother's side, atheists, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights

and privileges of a Brâhmaṇa, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. Manu has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as a *Mahâpâtakin.* A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahâpâtakas* in their atrociousness. Of Brâhmaṇas who are not competent to sit in the same row with other good Brâhmaṇas *(Apankteyas)*, beef eaters, denouncers of the *Védas*, *Avakirṇas* and those who have renounced the use of vedic *Mantras* or of the sacred *Gâyatri*, should be regarded as *Upapâtakins* (minor sinners) R*itviks* or teachers, attending as priests at any religious ceremony undertaken by any of these individuals, or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and they should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a Brâhmaṇa in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent Brâhmaṇa, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression

of a weak person by a strong one, when he can fully succour such a distressed person, becomes doubly sinful. For rudely attacking or insulting a Brâhmaṇa, one is punished with a residence for a hundred years in hell. By thus assaulting a Bráhmaṇa one resides for a thousand years in hell. By drawing blood on his person one resides in hell for as many number of years as the number of dusts with which he dusts his wound.

CHAPTER XXIII.

A Brahmanicide, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Brahmachárin*, carrying a *Khattânga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an A'rya. A Bráhmaṇicide, by duly performing three ablutions, and by practising the *A'sanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *A'chamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of a Bráhmaṇa, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such a Bráhmaṇa; or under the circumstance, he shall give to a Bráhmaṇa that much money for the loss of which he contemplates to put an end to his life. A king, having killed a Bráhmaṇa, should regain his personal purity by performing an *Avabhritha* ablution after the celebration of a horse-sacrifice, or

he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or a pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A Bráhmaṇa, having killed a Kshatriya, should practise, for six years, the most austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a Vais'ya, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a S'udra, a Bráhmaṇa should practise, for a year, the same austere *Brahmacharyayam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon, crow, she-mouse, or a hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a Vais'ya-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a small gift should be made to a Bráhmaṇa for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palâla* weight of lead and *Mâsha* pulse to a Bráhmaṇa. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a Bráhmaṇa. Having killed a serpent, one should make the gift of an iron rod to a Bráhmaṇa. Having killed a *Brahmavandhu* (nominal Brâhmaṇa) woman, one should make the gift of

an animal to a Bráhmaṇa, whereas no such expiatory gifts should be made after having killed a *Venujivin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacharyayam* for a couple of years for each act of man-killing. Having killed an individual, attached to another man's wife, one should practise *Brahmacharyayam* for three years in succession. Having picked up an article belonging to a *S'rotriya*, one should return it to its owner, or renounce its possession. Having uttered a thousand words in combination with an interdicted *Mantra*, one should perform an *Agnyutsáde or Nirâkriti* penance, which is the atonement for all *Upapâtakas* (minor sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kushmânda Mantram*, and perform a *Homa* with libations of melted butter.

CHAPTER XXIV.

HOT wine should be poured into the mouth of a Bráhmaṇa, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, a Bráhmaṇa should practise a *Tapta-krichchham* penance by living for three days on each of the following substances, *viz.*, milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the

smell of wine coming out of the mouth of a drunkard, one should live on melted butter (for a day) and practise *Pránáyáma*. The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be made to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having carnally known one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakirni*. A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakirni* (vow-breaker) should worship the deity *Niriti* at a crossing of two roads by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnindhan*, and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned

for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gâyatri mantra*, all night long. Having seen any impure thing, one should look at the sun and practise a *Prâṇâyama*. Having eaten any inpure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are siezed by any five-nailed animal.

After vomitting, one should drink clarified butter. Having used any angry word, or behaved falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the *Vâruṇi*, *Pâvamâni Mantram*. Certain authorities aver that, a lie is no lie if spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, in asmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Krichcha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyâvasâya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Krichchha Vratam*, for three days.

CHAPTER XXV.

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felt a desire for accepting such a gift, one should recite, standing in water, the four *Riks* beginning as *Tarat Samandi*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, Brâhmaṇicides, gold-stealers and defilers of their preceptors' beds should perform a *Mahá Vyáhriti Homa* by reciting the *Mantra*, "extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kushmánda Mantram*, or practise the aforesaid expiatory penance, or practise *Práṇáyáma*, and thereafter bathe and recite the *Aghamarshanam Suktam*. The last named measure is equally purifying as an *Avabhritha* ablution made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gáyatri* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarshanam Suktam*, which tends to extinguish all sin.

CHAPTER XXVI.

THEN they discoursed on the places where the different portions of the vow of an *Avakirni* merge in after the vow is broken. The vital energy of an *Avakirni* merges itself in the Maruts, his strength enters the self of Indra, his Bráhmaṇic energy resorts to Vrihaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—"Out of lust I have broken this vow, out of lust I have carnally known a woman while practising *Brahmacharyayam*, (*lit.* become an *Avakirni*) I offer these libations unto *Káma-Kâma*, I was overwhelmed, by lust, my reason was overclouded. I offer these libations of melted butter unto *Kâma-Kâma*. Passion got the upper-hand of my soul, I was overwhelmed, I offer these libations of melted butter unto *Káma-Káma*. He should lay down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sacrificial platform (*lit.* places) and stand by it. Then he should thrice recite the *Rik*, running as *Sanmásinchatu*. Then having recited the *Rik*, (commencing as) *Traya Imé Lokâ* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a Bráhmaṇa. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a S'udra woman, or having eaten any interdicted food, one should take

an ablution by reciting the *Vâruṇi Mantra* or any other sacred *Mantra* of the *Vêdas*. Having sinned with tongue or mind, one should, after reading the five *Maha Vyâhritis* in the morning, read the *Sarva Svâpo Va'cha*, etc., and the *Rik* running as *Ratris'cha Ma' Varuṇas'cha*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devâkritasya*, etc., *Mantra*; whereby one would be absolved of all sin.

CHAPTER XXVII.

Now I shall dicourse on the mode of practising the *Krichchha* (most austere) penances. Take a *Havishya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself with little, speak nothing but perfect truth, abjure the company of the uncivilised (*Ana'ryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *A'pohishtâ Mantra* and thereafter perform the *Tarpaṇam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pinâka-hasta*), etc. These *Mantras* should be likewise used in conection with rites of *Homa* and *Suryopasthânam* (invocation of the sun). Then after the expiry of twelve days,

penitent shall cause the sacrificial porridge (*Charu*) to be cooked, and perform a *Homa* by offering oblations of that *Charu* to several deities. The *Mantras* to be recited at the time of offering these oblations are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Vishvadevas, obeisance to Bráhmaṇ, obeisance to Prajâpati, obeisance to Agni, and obeisance to Svishtikrit. After that, he should perform the rite of *Brahma-tarpanam*. By this we have described the process of practising the severest form of expiatory penances and austerities.

The second form of practising a *Krichchha Vratam*, consists in one's living on articles, obtained without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahâpâtakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Védas*. He, who is cognisant of this fact, becomes favoured of the gods.

CHAPTER XXVIII.

Now I shall describe the process of practising *Chândrâyaṇam*. Rules to be observed in practising this penance have been already set forth. In the *Krichchha* form of *Chândrâyaṇam*, a penitent should have his head cleanly shaved, and observe a fast on the day of

the full moon. The rites of *Tarpaṇam*, *A'jya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra*, running as *Apyâyasva Sante*, etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevâdevahelanam*, etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kritârtha*, etc., *Mantra*. The morsels of food should be consecrated by reciting the Om, *Bhur*, *bhuvah*, *Svastapah Satyam Yas'ah S'rirupam Giraujastejah Purusha Dharma S'ivah S'iva*. Then *Namas Svâhâ* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Charu* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following it in the order of enumeration. Such fifteen morsels of food should be taken on the day of the full moon, and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Chândrâyaṇam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors

and descendants, and consecrates the row (*Pankti*) of Bráhmaṇas in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

CHAPTER XXIX.

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sons, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a sheep, cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother immediately

his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikâ*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikâship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra*, *Pinda*, or spiritual clanship (*Rishi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Stridhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an heir

to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commensality and belonging to a joint-family, one happening to be a practising physician, while others are not physicians (*Avaidyas*), the physician brother shall be the owner of all the properties earned by him.

Aurasa (1), *Kshetraja* (2), *Datta* (3), *Kritrima* (4) *Gudotpanna* (5) and *Apaviddha* (6) all these (six) kinds of sons are competent to inherit their paternal properties. *Kánina* (7), *Sahoda* (8), *Paunarbhava* (9), *Putriká-putra* (10), *Svayamdatta* (11), and *Krita* (12) sons inherit only the *Gotra* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a Bráhmaṇa father by a Kshatriya mother shall take equal shares with a son begotten by his father on a Bráhmaṇa wife, but a son of a Kshatriya mother, under the circumstances, not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of Vais'ya and Kshatriya wives of a Bráhmaṇa testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of Bráhmaṇa and Kshatriya wives of a Bráhmaṇa. A son, begotten by a Kshatriya on a S'udra wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his death-bed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇá*) shall be debarred from inheriting his paternal estates on his happening

to lead an improper life. *S'rotriyas* should be regarded as heirs to estates left by childless Bráhmaṇas, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a S'udra mother. Water, articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four of them must be Bráhmaṇas well-versed in the *Védas*, one member of good conduct from each of the following orders *viz.*, *Brahmachárins*, house-holders and *Vânaprasthas* (forest dwelling hermits,) and three several Jurists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is called a *Parishad.* In the absence of a *Parishad*, all matters of dispute should be adjudicated according to the dicisions of good *S'rotriyas*, well versed in the *Vedas*, inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

THE END.

GAUTAMA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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A'PASTAMVA SAMHITA'.

CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, suckling and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a house-holder) atone for any act of injury unknowingly or unintentionally done to a cow, etc.? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while suckling it, or to that of a Bráhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons.The practice of a *Krichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prâajâpatyam Vratam*. (13—14)

A S'üudra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prâjâpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

a Bráhmaṇa should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen or cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam*. (19)

A Bráhmaṇa, under the circumstance, should practice an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Kṛichchha Vratam*, while a S'ṻdra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

teats should be fully milched, for the next two months a cow should be milched once a day ; after that they may be milched as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prâjâpatyam* penance. (22)

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastend with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kâs'a* grass and with its face turned towards the south ; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

owner) should doubly practise the penance of *Govratam.* (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anâh.* (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapâ*,* or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vâpak* or a *Chandâla*, one should regain one's purity by drinking *Panchagavyam*. (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam*. (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

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* A place where water is distributed to travellers.—*Tr.*

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be re-purified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a Bráhmaṇa should practise a *Chándráyaṇam* or a *Tapta Kṛickchha Vratam* by way of purification. (14)

CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmaṇa should first obtain the commisseration of the Bráhmaṇas, and then practise a *Paráka* or a *Chándráyaṇam Vratam* for regaining his purification.

A S'üdra, under the circumstance, should practise a *Prájápatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Kṛichchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Kṛichchha Vratas* by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Praharas* (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by witholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

of his sin without the acknowledgement of it by Brâhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Brâhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'üdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Brâhmaṇa. (11)

The merit of causing a Brâhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chaṇḍâla*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Bráhmaṇa, under the circumstances, should practise a *Sântapanam Vratam*, a Kshatriya, a *Prájápatyam*; a Vais'ya, a half *Prájápatyam*, and a S'udra, a quarter *Prájápatyam*, respectively. (2)

Having unknowingly touched a *Chaṇḍâla* or *S'vapacha* before washing his face after a meal, a Bráhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gâyatri*, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

Mantra in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chaṇḍâla* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chaṇḍâla* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons? (6)

What would be the form of expiation for him who might have touched any of these people? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a *quarter Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

who has eaten fruits seated on the branch of a tree which a *Chandila* has climbed up at that time? (10)

With the permission of Bráhmaṇas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Panchagavyam.* (11)

A Bráhmaṇa, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam,* as well. (12)

CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chandâla,* drinks water before performing an *A'chamanam*? (1)

A Bráhmaṇa, under the circumstance, should regain his purity by fasting for three nights and by taking *Panchagavyam,* while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyá,* or *Homa* exists for a member of the fourth social order (S'üdra). (3)

S'üdras should not be enjoined to drink *Panchagavyam,* inasmuch as they are not privileged to utter any *Mantras.* A S'üdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmaṇa and by making gifts. (4)

A Bráhmaṇa, who has unknowingly partaken of the unused residue of another Bráhmaṇa's meal, should recover his purity by reciting the *Gáyatri,* for a whole day and night. (5)

A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *S'ankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇi, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prâjâpatyam.* It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prâjâpatyam* penance by way of expiation. (9)

A Brâhmaṇa having partaken of any human excrements, should practise a *Tapta-kṛichchha vratam*, while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prâjâpatyam.* (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'udra, wine bowl or any thing defiled by being seated upon by an unholy bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*, thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva*. (13)

CHAPTER VI.

NOW I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Kṛichchha Vratas*. (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpaṇas* and the *Panchayajnas*, as well as the study of the *Védas*, made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam*. (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Kṛichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

A Brâhmaṇa, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Brâhmaṇas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Brâhmaṇa having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva*. (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

CHAPTER VII.

AN ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, in asmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chaṇḍâli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

Brâhmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapâk* or a *Chaṇḍâla*, should fast for three nights and recover her purity by taking *Panchagavyam*, thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapâk*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmaṇa should recover his purity by practising a *Kṛichchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chaṇḍâla*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam.* (15)

A Bráhmanṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full a or half *Kṛichchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Krichchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chaṇḍála* or a *S'vapâk,* should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'üdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Panchagavyam.* (19)

मुषलोलूखले वार्च्चे स्वायते सुदृढ़े तथा।
इच्छाप्रमाणे भवतः शूर्पं वैणवमेव च ॥ १६
दक्षिणं वामतो वाह्यामात्माभिमुखमेव च।
करं करस्य कुर्व्वीत करणेन्यच्च कर्म्मणः ॥ १७
कृत्वाग्न्यभिमुखौ पाणी स्वस्थानस्थौ सुसंयतौ।
प्रदक्षिणं तथासीनः कुर्य्यात् परिसमूहनम् ॥ १८
वाहुमात्राः परिधय ऋजवः सत्वचोऽव्रणाः।
त्रयो भवन्ति शीर्णाग्रा एकेषान्तु चतुर्द्दिशम् ॥ १९
प्रागग्रावभितः पश्चादुदगग्रमथापरम्।
न्यसेत् परिधिमन्यच्चेदुदगग्रः स पूर्व्वतः ॥ २०
यथोक्तवस्त्वसम्पत्तौ ग्राह्यं तदनुकारि यत्।
यवानामिव गोधूमा व्रीहीणामिव शालयः ॥ २१

इति पञ्चदशः खण्डः ॥ १५ ॥

षोड़शः खण्डः।

पिण्डान्वाहार्य्यकं श्राद्धं क्षीणे राजनि शस्यते।
वासरस्य तृतीयांशे नातिसन्ध्यासमीपतः ॥ १
यदा चतुर्द्दशीयामं तुरीयमनुपूरयेत्।
अमावास्या क्षीयमाणा तदैव श्राद्धमिष्यते ॥ २
यदुक्तं यदहस्त्वेव दर्शनं नैति चन्द्रमाः।
आनयापेक्षया ज्ञेयं क्षीणे राजनि चेत्यपि ॥ ३
यच्चोक्तं दृश्यमानेऽपि तच्चतुर्द्दश्यपेक्षया।
अमावास्यां प्रतीक्षेत तदन्ते वापि निर्व्वपेत् ॥ ४

अष्टमेंऽशे चतुर्द्दश्याः क्षीणो भवति चन्द्रमाः।
अमावास्याष्टमांशे च पुनः किल भवेदणुः॥ ५
आग्रहायण्यमावास्या तथा ज्यैष्ठस्य या भवेत्।
विशेषमाभ्यां ब्रुवतो चन्द्रचारविदो जनाः॥ ६
अत्रेन्दुराद्ये प्रहरेऽवतिष्ठते, चतुर्थभागा न कलावशिष्टः।
तदन्त एव चयमिति कृत्स्नमेवं ज्यातिश्चक्रविदो वदन्ति॥ ७
यस्मिन्नब्दे द्वादशैकस्य यत्यस्तस्मिंस्तृतीयया
परिदृश्यो नोपजायते।
एवं चारं चन्द्रमसो विदित्वा
क्षीणे तस्मिन्नपराह्णे च दद्यात्॥ ८
सम्मिश्रा च चतुर्द्दश्या अमावस्या भवेत् क्वचित्।
खर्व्वितां तां विदुः केचिद्गताध्वामिति चापरे॥ ९
वर्द्धमानाममावास्यां लभेच्चेदपरेऽहनि।
यामांस्त्रीनधिकान् वापि पितृयज्ञस्ततो भवेत्॥ १०
पक्षादावेव कुर्व्वीत सदा पक्षादिकं चरुम्।
पूर्व्वाह्ण एव कुर्व्वन्ति विद्धेऽप्यन्ये मनीषिणः॥ ११
स्वपितुः पितृकृत्येषु ह्यधिकारो न विद्यते।
न जीवन्तमतिक्रम्य किञ्चिद्दद्यादिति श्रुतिः॥ १२
पितामहे ध्रियति च पितुः प्रेतस्य निर्व्वपेत्।
पितुस्तस्य च वृत्तस्य जीवेच्चेत् प्रपितामहः॥ १३
पितुः पितुः पितुश्चैव तस्यापि पितुरेव च।
कुर्य्यात पिण्डत्रयं यस्य संस्थितः प्रपितामहः॥ १४
जीवन्तमपि दद्याद्वा प्रेतायान्नोदके द्विजः।
पितुः पितृभ्यो वा दद्यात् स्वपितेत्यपरा श्रुतिः॥ १५

पितामहः पितुः पश्चात् पञ्चत्वं यदि गच्छति।
पौत्रेणैकादशाहादि कर्त्तव्यं श्राद्धषोड़शम्॥ १६
नैतत् पौत्रेण कर्त्तव्यं पुत्रवांश्चेत् पितामहः।
पितुः सपिण्डनं कृत्वा कुर्य्यान्मासानुमासिकम्॥ १७
असंस्कृतौ न संस्कार्य्यौ पूर्व्वौ पौत्रप्रपौत्रकैः।
पितरं तत्र संस्कुर्य्यादिति कात्यायनोऽब्रवीत्॥ १८
पापिष्ठमति शुद्धेन शुद्धं पापीकृतापि वा।
पितामहेन पितरं संस्कुर्य्यादिति निश्चयः॥ १९
ब्राह्मणादिहते ताते पतिते सङ्गवर्ज्जिते।
व्युत्क्रमाच्च मृते देयं येभ्य एव ददात्यसौ॥ २०
मातुः सपिण्डीकरणं पितामह्या सहोदितम्।
यथोक्तेनैव कल्पेन पुत्रिकाया न चेत् सुतः॥ २१
न योषिद्भ्यः पृथग्दद्यादवसानदिनादृते।
स्वभर्तृपिण्डमात्राभ्यस्तृप्तिरासां यतः स्मृता॥ २२
मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्रिकासुतः।
द्वितीयन्तु पितुस्तस्यास्तृतीयस्तु पितुः पितुः॥ २३

इति षोड़शः खण्डः॥ १६॥

सप्तदशः खण्डः।

पुरतो यात्मनः कर्षूः सा पूर्व्वा परिकीर्त्त्यते।
मध्यमा दक्षिणेनास्यास्तद्दक्षिणत उत्तमा॥ १
वाय्वग्निदिङ्मुखान्तास्ताः कार्य्याः सार्द्धाङ्गुलान्तराः।
तीक्ष्णान्ता यवमध्याश्च मध्यं नाव इवोत्किरेत्॥ २

शङ्कुश्च खादिरः कार्य्यो रजतेन विभूषितः।
शङ्कुश्चैवोपवेशश्च द्वादशाङ्गुल इष्यते॥ ३
अग्न्याशाग्रैः कुशैः कार्य्यं कर्षूणां स्तरणं घनैः।
दक्षिणान्तं तदग्रैस्तु पितृयज्ञे परिस्तरेत्॥ ४
तगरं सुरभि ज्ञेयं चन्दनादि विलेपनम्।
सौवीराञ्जनमित्युक्तं पिञ्जलीनां यदञ्जनम्॥ ५
स्वस्तरे सर्व्वमासाद्य यथावदुपयुज्यते।
देवपूर्व्वं ततः श्राद्धमत्वरः शुचिरारभेत्॥ ६
आसनाद्यर्घ्यपर्य्यन्तं वसिष्ठेन यथेरितम्।
कृत्वा कर्म्माथ पात्रेषु उक्तं दद्यात्तिलोदकम्॥ ७
तूष्णीं पृथगपो दत्त्वा मन्त्रेण तु तिलोदकम्।
गन्धोदकञ्च दातव्यं सन्निकर्षक्रमेण तु॥ ८
आसुरेण तु पात्रेण यस्तु दद्यात् तिलोदकम्।
पितरस्तस्य नाश्नन्ति दश वर्षाणि पञ्च च॥ ९
कुलालचक्रनिष्पन्नमासुरं मृन्मयं स्मृतम्।
तदेव हस्तघटितं स्थाल्यादि दैविकं भवेत्॥ १०
गन्धान् ब्राह्मणसात् कृत्वा पुष्पाण्यृतुभवानि च।
धूपञ्चैवानुपूर्व्वेण ह्यग्नौ कुर्य्यादनन्तरम्॥ ११
अग्नौकरणहोमश्च कर्त्तव्य उपवीतिना।
प्राङ्मुखेनैव देवेभ्यो जुहोतीति श्रुतिः श्रुतेः॥ १२
अपसव्येन वा कार्य्यो दक्षिणाभिमुखेन च।
निरुप्य हविरन्यस्मा अन्यस्मै न हि हूयते॥ १३
स्वाहा कुर्य्यान्नचात्रान्ते न चैव जुहुयाद्धविः।
स्वाहाकारेण हुत्वाग्नौ पश्चान्मन्त्रं समापयेत्॥ १४

पित्रे यः पङ्क्तिमूर्द्धन्यस्तस्य पाणावनग्निमान् ।
हुत्वा मन्त्रवदन्येषां तूष्णीं पात्रेषु निक्षिपेत् ॥ १५
न कुर्य्याद्धोममन्त्राणां पृथगादिषु कुत्रचित् ।
अन्येषाञ्चाविकृष्टानां कालेनाचमनादिना ॥ १६
सव्येन पाणिनेत्येवं यदत्र समुदीरितम् ।
परिग्रहणमात्रं तत् सव्यस्यादिशति व्रतम् ॥ १७
पिञ्जल्याद्यभिसंगृह्य दक्षिणेनेतरात् करात् ।
अन्वारभ्य च सव्येन कुर्य्यादुल्लेखनादिकम् ॥ १८
यावदर्थमुपादाय हविषोऽर्भकमर्भकम् ।
चरुणा सह सन्नीय पिण्डान् दातुमुपक्रमेत् ॥ १९
पितुरुत्तरकर्ष्वंशे मध्यमे मध्यमस्य तु ।
दक्षिणे तत्पितुश्चैव पिण्डान् पर्व्वणि निर्व्वपेत् ॥ २०
वाममावर्त्तनं केचिदुदगन्तं प्रचक्षते ।
सर्व्वं गोतमशाण्डिल्यौ शाण्डिल्यायन एव च ॥ २१
आवृत्य प्राणमायम्य पितॄन् ध्यायन् यथार्थतः ।
जपंस्तेनैव चावृत्य ततः प्राणं प्रमोचयेत् ॥ २२
शाकञ्च फाल्गुनाष्टम्यां स्वयं पत्न्यपि वा पचेत् ।
यस्तु शाकादिको होमः कार्य्योऽपूपाष्टकावृतः ॥ २३
अन्वष्टक्यं मध्यमायामिति गोभिलगोतमौ ।
वार्कखण्डिस्तु सर्व्वासु कौत्सो मेनेऽष्टकासु च ॥ २४
स्थालीपाकं पशुस्थाने कुर्य्याद्यद्यनुकल्पितम् ।
श्रपयेत्तं सवत्सायास्तरुण्या गोः पयस्यनु ॥ २५

इति सप्तदशः खण्डः ॥ १७ ॥

अष्टादशः खण्डः ।

सायमादि प्रातरन्तमेकं कर्म्म प्रचक्षते ।
दर्शान्तं पौर्णमासाद्यमेकमेव मनीषिणः ॥ १
ऊर्द्ध्वं पूर्णाहुतेर्दर्शः पौर्णमासोऽपि वाग्रिमः ।
य आयाति स होतव्यः स एवादिरिति श्रुतिः ॥ २
ऊर्द्ध्वं पूर्णाहुतिः कुर्य्यात् सायं होमादनन्तरम् ।
वैश्वदेवन्तु पाकान्ते बलिकर्म्मसमन्वितम् ॥ ३
ब्राह्मणान् भोजयेत् पश्चादभिरूपान् स्वशक्तितः ।
यजमानस्ततोऽश्नीयादिति कात्यायनोऽब्रवीत् ॥ ४
वैवाहिकेऽग्नौ कुर्व्वीत सायं प्रातस्त्वतन्द्रितः ।
चतुर्थीकर्म्म कृत्वैतदेतच्छाट्यायनेर्म्मतम् ॥ ५
ऊर्द्ध्वं पूर्णाहुतिः प्रातर्हुत्वा तां सायमाहुतिम् ।
प्रातर्होमस्तदैव स्यादेष एवोत्तरो विधिः ॥ ६
पौर्णमास्यत्यये हव्यं होता वा यदहर्भवेत् ।
तदहर्ज्जुहुयादेवममावास्यात्ययेऽपि च ॥ ७
अहूयमानेऽनश्नंस्तेन्नयेत् कालं समाहितः ।
सम्पन्ने तु यथा तत्र हूयते तदिहोच्यते ॥ ८
आहुताः परिसङ्ख्याय पात्रे कृत्वाहुतीः सकृत् ।
मन्त्रेण विधिवद्धुत्वाधिकमेवापरा अपि ॥ ९
यत्र व्याहृतिभिर्होमः प्रायश्चित्तात्मको भवेत् ।
चतस्रस्तत्र विज्ञेयाः स्त्रीपाणिग्रहणे यथा ॥ १०
अपि वाज्ञातमित्येषा प्राजापत्यापि वाहुतिः ।
होतव्या त्रिविकल्पोऽयं प्रायश्चित्तविधिः स्मृतः ॥ ११

यद्याग्निरग्निनान्येन सम्भवेदाहितः क्वचित्।
अग्नये विविचय इति जुहुयाद्वा घृताहुतिम्॥ १२
अग्नयेऽप्सुमते चैव जुहुयाद्वैद्युतेन चेत्।
अग्नये शुचये चैव जुहुयाच्चेद्दुरग्निना॥ १३
गृहदाहाग्निनाग्निस्तु यष्टव्यः क्षामवान् द्विजैः।
दावाग्निना च संसर्गे हृदयं यदि तप्यते॥ १४
द्विभूतो यदि संसृज्येत् संसृष्टमुपशामयेत्।
असंसृष्टं जागरग्रेद्गिरिशर्म्मैवमुक्तवान्॥ १५
न स्वेऽग्नावन्यहोमः स्यान्मुक्त्वैकां समिदाहुतिम्।
स्वगर्भसत्क्रियार्थांश्च यावन्नासौ प्रजायते॥ १६
अग्निस्तु नामधेयादौ होमे सर्व्वत्र लौकिकः।
न हि पित्रा समानीतः पुत्रस्य भवति क्वचित्॥ १७
यस्याग्नावन्यहोमः स्यात् स वैश्वानरदैवतम्।
चरूं निरुप्य जुहुयात् प्रायश्चित्तन्तु तस्य तत्॥ १८
परेणाग्नौ हुते स्वार्थं परस्याग्नौ हुते स्वयम्।
पितृयज्ञात्यये चैव वैश्वदेवद्वयस्य च॥ १९
अनिष्ट्वा नवयज्ञेन नवान्नप्राशने तथा।
भोजने पतितान्नस्य चरुर्व्वैश्वानरो भवेत्॥ २०
स्वपितृभ्यः पिता दद्यात् सुतसंस्कारकर्म्मसु।
पिण्डानोद्वहनात्तेषां तस्याभावे तु तत्क्रमात्॥ २१
भूतप्रवाचने पत्नी यद्यसन्निहिता भवेत्।
रजोरोगादिना तत्र कथं कुर्व्वन्ति याज्ञिकाः॥ २२
महानसेऽन्नं या कुर्य्यात् सवर्णां तां प्रवाचयेत्।
प्रणवाद्यपि वा कुर्य्यात् कात्यायनवचो यथा॥ २३

यज्ञवास्तुनि मुष्याञ्च स्तम्बे दर्भवटौ तथा ।
दर्भसङ्ख्या न विहिता विष्टरास्तरणेषु च ॥ २४

इत्यष्टादशः खण्डः ॥ १८ ॥

एकोनविंशः खण्डः ।

निक्षिप्याग्निं स्वदारेषु परिकल्प्यर्त्विजं तथा ।
प्रवसेत् कार्य्यवान् विप्रो वृथैव नचिरं क्वचित् ॥ १
मनसा नैत्यिकं कर्म्म प्रवसन्नप्यतन्द्रितः ।
उपविश्य शुचिः सर्व्वं यथाकालमनुद्रवेत् ॥ २
पत्न्या चाप्यवियोगिन्या शुश्रुष्योऽग्निर्व्विनीतया ।
सौभाग्यवित्तावैधव्यकामया भर्त्तृभक्तया ॥ ३
या वा स्याद्वीरसूरासामाज्ञासम्पादिनी प्रिया ।
दक्षा प्रियंवदा शुद्धा तामत्र विनियोजयेत् ॥ ४
दिनैकेन न कर्म्मस्यात् यथाज्यैष्ठं स्वशक्तितः ।
विभज्य सह वा कुर्य्युर्यथाज्ञानञ्च शास्त्रवत् ॥ ५
स्त्रीणां सौभाग्यतो जैष्ठं विद्ययैव द्विजन्मनाम् ।
न हि स्वात्या न तपसा भर्त्ता तुष्यति योषिताम् ॥ ६
भर्त्तुरादेशवर्त्तिन्या यथोमा बहुभिर्व्रतैः ।
अग्निश्च तोषितोऽसुत्र सा स्त्री सौभाग्यमाप्नुयात् ॥ ७
विनयावनतापि स्त्री भर्त्तुर्या दुर्भगा भवेत् ।
असुत्रोमाग्निभर्त्तॄणामवज्ञातिः कृता तया ॥ ८
श्रोत्रियं सुभगां गाञ्च अग्निमग्निचितिं तथा ।
प्रातरुत्थाय यः पश्येदापद्भ्यः स प्रमुच्यते ॥ ९

पापिष्ठं दुर्भगामन्त्यं नग्नमुत्कृत्तनासिकम्।
प्रातरुत्थाय यः पश्येत् स कलेरुपयुज्यते॥ १०
पतिसुप्तस्य मोहात् स्त्री किं न किं नरकं व्रजेत्।
कृच्छ्रान्मनुष्यतां प्राप्य किं किं दुःखं न विन्दति॥ ११
पतिशुश्रूषयैव स्त्री कान् न लोकान् समश्नुते।
दिवः पुनरिहायाता सुखानामम्बुधिर्भवेत्॥ १२
सदारोऽन्यान् पुनर्दारान् कथञ्चित् कारणान्तरात्।
य इच्छेदग्निमान् कर्त्तुं क्व होमोऽस्य विधीयते॥ १३
स्वेऽग्नावेव भवेद्धोमो लौकिके न कदाचन।
न ह्याहिताग्नेः स्वं कर्म लौकिकेऽग्नौ विधीयते॥ १४
षड़ाहुतिकमन्येन जुहुयादभ्रुवदर्शनात्।
न ह्यात्मनोऽर्थं स्यात् तावद्यावन्न परिणीयते॥ १५
पुरस्तात् विविकल्पं यत् प्रायश्चित्तमुदाहृतम्।
तत् षड़ाहुतिकं शिष्टैर्यज्ञविद्भिः प्रकीर्त्तितम्॥ १६

इत्येकोनविंशः खण्डः॥ १९॥

इति कात्यायनविरचिते कर्म्मप्रदीपे द्वितीयः प्रपाठकः॥

विंशः खण्डः।

असमक्षन्तु दम्पत्योर्होतव्यं नर्त्विगादिना।
द्वयोरप्यसमक्षं हि भवेद्धुतमनर्थकम्॥ १
विहायाग्निं सभार्य्यश्चेत् सीमामदुल्लङ्घ्य गच्छति।
होमकालात्यये तस्य पुनराधानमिष्यते॥ २

अरण्योः क्षयनाशाग्निदाहेष्वग्निं समाहितः।
पालयेदुपशान्तेऽस्मिन् पुनराधानमिष्यते॥ ३
ज्येष्ठा चेद्बहुभार्य्यस्य अतिचारेण गच्छति।
पुनराधानमत्रैक इच्छन्ति न तु गोतमः॥ ५
दाहयित्वाग्निभिर्भार्य्यां सदृशीं पूर्व्वसंस्थिताम्।
पात्रैश्चाथाग्निमादध्यात् कृतदारोऽविलम्बितः॥ ४
एवंवृत्तां सवर्णां स्त्रीं द्विजातिः पूर्व्वमारिणीम्।
दाहयित्वाग्निहोत्रेण यज्ञपात्रैश्च धर्म्मवित्॥ ६
द्वितीयाञ्चैव यः पत्नीं दहेद्वैतानिकाग्निभिः।
जीवन्त्यां प्रथमायान्तु ब्रह्मघ्नेन समं हि तत्॥ ७
मृतायान्तु द्वितीयायां योऽग्निहोत्रं समुत्सृजेत्।
ब्रह्मोज्झं तं विजानीयाद्यश्च कामात् समुत्सृजेत्॥ ८
मृतायामपि भार्य्यायां वैदिकाग्निं न हि त्यजेत्।
उपाधिनापि तत्कर्म्म यावज्जीवं समापयेत्॥ ९
रामोऽपि कृत्वा सौवर्णां सीतां पत्नीं यशस्विनीम्।
ईजे यज्ञैर्ब्बहुविधैः सह भ्रातृभिरच्युतः॥ १०
यो दहेदग्निहोत्रेण स्वेन भार्य्यां कथञ्चन।
स स्त्री सम्पद्यते तेन भार्य्या वास्य पुमान् भवेत्॥ ११
भार्य्या मरणमापन्ना देशान्तरगतापि वा।
अधिकारी भवेत् पुत्रो महापातकिनि द्विजे॥ १२
मान्या चेन्म्रियते पूर्व्वं भार्य्या पतिविमानिता।
त्रीणि जन्मानि सा पुंस्त्वं पुरुषः स्त्रीत्वमर्हति॥ १३
पूर्व्वैव योनिः पूर्व्वावृत् पुनराधानकर्म्मणि।
विशेषोऽत्राग्न्युपस्थानमाज्याहुत्यष्टकं तथा॥ १४

कृत्वा व्याहृतिहोमान्तमुपतिष्ठेत पावकम्।
अध्याय: केवलाग्नेय: कस्तेजाभिरमानस: ॥ १५
अग्निमीड़े अग्न आयाह्यग्न आयाहि वीतये।
तिस्रोऽग्निर्ज्योतिरित्यग्निं दूतमग्ने मृड़े ति च ॥ १६
इत्यष्टावाहुतीर्हुत्वा यथाविध्यनुपूर्व्वश:।
पूर्णाहुत्यादिकं सर्व्वमन्यत् पूर्व्ववदाचरेत् ॥ १७
अरण्योरल्पमप्यङ्गं यावत् तिष्ठति पूर्व्वयो:।
न तावत् पुनराधानमन्यारण्योर्विधीयते ॥ १८
विनष्टं स्रुक् स्रुवं न्युब्जं प्रत्यक्स्थलमुदर्च्चिषि।
प्रत्यगग्रञ्च मुषलं प्रहरेज्जातवेदसि ॥ १९

इति विंश: खण्ड ॥ २० ॥

एकविंश: खण्ड:।

स्वयं होमासमर्थस्य समीपमुपसर्पणम्।
तत्राप्यशक्तस्य सत: शयनाच्चोपवेशनम् ॥ १
हुतायां सायमाहुत्यां दुर्व्वलश्चेद्गृही भवेत्।
प्रातर्होमस्तदैव स्याज्जीवेच्चेच्छ्व: पुनर्न वा ॥ २
दुर्व्वलं स्नापयित्वा तु शुद्धचैलाभिसंवृतम्।
दक्षिणाशिरसं भूमौ बर्हिष्मत्यां निवेशयेत् ॥ ३
घृतेनाभ्यक्तमाप्लाव्य सवस्त्रमुपवीतिनम्।
चन्दनोक्षितसर्व्वाङ्गं सुमनोभिर्व्विभूषितम् ॥ ४
हिरण्यशकलान्यस्य क्षिप्त्वा च्छिद्रेषु सप्तसु।
मुखेष्वथापिधायैनं निर्हरेयू: सुतादय: ॥ ५

आमपात्रेऽन्नमादाय प्रेतमग्निपुरःसरम्।
एकोऽनुगच्छेत् तस्यार्द्धमर्द्धं पथ्युत्सृजेद्भुवि॥ ६
अर्द्धमादहनं प्राप्त आसीनो दक्षिणामुखः।
सव्यं जान्वाच्य शनकैः सतिलः पिण्डदानवत्॥ ७
अथ पुत्रादिराप्लुत्य कुर्य्याद्दारुचयं महत्।
भूप्रदेशे शुचौ देशे पश्चाच्चित्यादिलक्षणे॥ ८
तत्रोत्तानं निपात्यैनं दक्षिणाशिरसं मुखे।
आज्यपूर्णां स्रुवं दद्याद्दक्षिणाग्रां नसि स्रुवम्॥ ९
पादयोरधरां प्राचीमरणीमुरसीतराम्।
पार्श्वयोः शूर्पचमसौ सव्यदक्षिणयोः क्रमात्॥ १०
मूषलेन सहान्युब्जमन्तरूर्व्वोरुदूखलम्।
चक्षौ विलीकमत्रैवमनस्नुनयनो विभौः॥ ११
अपसव्येन कृत्वैतद्वाग्यतः पितृदिङ्मुखः।
अथाग्निं सव्यजान्वक्तो दद्याद्दक्षिणतः शनैः॥ १२
अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः।
असौ स्वर्गाय लोकाय स्वाहेति यजुरीरयन्॥ १३
एवं गृहपतिर्दग्धः सर्व्वं तरति दुष्कृतम्।
यश्चैनं दाहयेत् सोऽपि प्रजां प्राप्नोत्यनिन्दिताम्॥ १४
यथा स्वायुधधृक् पान्थो ह्यरण्यान्यपि निर्भयः।
अतिक्रम्याप्नोत्यभीष्टं स्थानमिष्टञ्च विन्दति॥ १५
एवमेषोऽग्निमान् यज्ञपात्रायुधविभूषितः।
लोकानन्याननतिक्रम्य एवं ब्रह्मैव विन्दति॥ १६

इत्येकविंशः खण्डः॥ २१॥

द्वाविंशः खण्डः ।

अथानवेक्ष्यमित्यापः सर्व्वं एव शवस्पृशः ।
स्नात्वा सचैलमाचम्य दद्युरस्योदकं स्थले ॥ १
गोत्रनामानुरादास्ते तर्पयामीत्यनन्तरम् ।
दक्षिणाग्रान् कुशान् कृत्वा सतिलन्तु पृथक् पृथक् ॥ २
एवं कृतोदकान् सम्यक् सर्व्वान् शाद्वलसंस्थितान् ।
आप्लुत्य पुनराचान्तान् वदेयुस्तेऽनुयायिनः ॥ ३
मा शोकं कुरुतानित्ये सर्व्वस्मिन् प्राणधर्म्मिणि ।
धर्म्मं कुरुत यत्नेन यो वः सह गमिष्यति ॥ ४
मानुष्ये कदलीस्तम्भे निःसारे सारमार्गणम् ।
यः करोति स सम्मूढो जलबुद्बुदसन्निभे ॥ ५
गन्त्री वसुमती नाशमुदधिर्द्दैवतानि च ।
फेनप्रख्यः कथं नाशं मर्त्तलोको न यास्यति ॥ ६
पञ्चधा स स्मृतः कायो यदि पञ्चत्वमागतः ।
कर्म्मभिः स्वशरीरोत्थैस्तत्र का परिवेदना ॥ ७
सर्व्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ॥ ८
श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।
अतो न रोदितव्यं हि क्रियाः कार्य्याः प्रयत्नतः ॥ ९
एवमुक्ता व्रजेयुस्ते गृहान्बालपुरःसराः ।
स्नानाग्निस्पर्शनाज्याद्यैः शुध्येयुरितरे कृतैः ॥ १०

इति द्वाविंशः खण्डः ॥ २२ ॥

त्रयोविंशः खण्डः।

एवमेवाहिताग्नेस्तु पात्रन्यासादिकं भवेत्।
कृष्णाजिनादिकस्तत्र विशेषः सूत्रचोदितः॥ १
विदेशमरणेऽस्थीनि ह्याहृत्याभ्यज्य सर्पिषा।
दाहयेदूर्णयाच्छाद्य पात्रन्यासादि पूर्व्ववत्॥ २
अस्थ्नामलाभे पर्णानि सकलान्युक्तयावृता।
भर्ज्जयेदस्थिसङ्ख्यानि ततः प्रभृति सूतकम्॥ ३
महापातकसंयुक्तो दैवात् स्यादग्निमान् यदि।
पुत्रादिः पालयेदग्निं युक्त आ-दोषसंक्षयात्॥ ४
प्रायश्चित्तं न कुर्य्याद्यः कुर्व्वन् वा म्रियते यदि।
गृह्यं निर्व्वापयेच्छ्रौतमप्स्वस्येत् सपरिच्छदम्॥ ५
सादयेदुभयं वाप्सु ह्यद्भ्योऽग्निरभवद् यतः।
पात्राणि दद्याद्विप्राय दहेदप्स्वेव वा क्षिपेत्॥ ६
अनयैवावृता नारी दग्धव्या वा व्यवस्थिता।
अग्निप्रदानमन्त्रोऽस्या न प्रयोज्य इति स्थितिः॥ ७
अग्निनैव दहेद्भार्य्यां स्वतन्त्रा पतिता न चेत्।
तदुत्तरेण पात्राणि दाहयेत् पृथगन्तिके॥ ८
अपरेद्युस्तृतीये वा अस्थ्नां सञ्चयनं भवेत्।
यस्तत्र विधिरादिष्ट ऋषिभिः सोऽधुनोच्यते॥ ९
स्नानं पूर्व्ववत् कृत्वा गव्येन पयसा ततः।
सिञ्चेदस्थीनि सर्व्वाणि प्राचीनावीत्यभाषयन्॥ १०
शमीपलाशशाखाभ्यामुद्धृत्योद्धृत्य भस्मनः।
आज्येनाभ्यज्य गव्येन सेचयेद्गन्धवारिणा॥ ११

मृत्पात्रसम्पुटं कृत्वा सूत्रेण परिवेष्ट्य च।
खड्गं खात्वा शुचौ भूमौ निखनेद्दक्षिणामुखः॥ १२

पूरयित्वावटं पङ्कपिण्डश्चैवाज्यसंयुतम्।
दत्त्वोपरि समं शेषं कुर्य्यात् पूर्व्वाह्नकर्म्मणा॥ १३

एवमेवाग्न्याहितानाम्नेः प्रेतस्य विधिरिष्यते।
स्त्रीणामिवाग्निदानं स्यादथातोऽनुक्रमुच्यते॥ १४

इति त्रयोविंशः खण्डः॥ २३॥

चतुर्व्विंशः खण्डः।

सूतके कर्म्मणां त्यागः सन्ध्यादीनां विधीयते।
होमः श्रौते तु कर्त्तव्यः शुष्कान्नेनापि वा फलैः॥ १

अकृतं हावयेत् स्मार्त्ते तदभावे कृताकृतम्।
कृतं वा हावयेदन्नमन्वारम्भविधानतः॥ २

कृतमोदनशक्त्वादि तण्डुलादि कृताकृतम्।
व्रीह्यादि चाकृतं प्रोक्तमिति हव्यं त्रिधा बुधैः॥ ३

सूतके च प्रवासेषु चाशक्तौ श्राद्धभोजने।
एवमादिनिमित्तेषु हावयेदिति योजयेत्॥ ४

न त्यजेत् सूतके कर्म्म ब्रह्मचारी स्वकं क्वचित्।
न दीक्षणात् परं यज्ञे न कृच्छ्रादि तपश्चरन्॥ ५

पितर्य्यपि मृते नैषां दोषो भवति कर्हिचित्।
अशौचं कर्म्मणोऽन्ते स्यात् त्र्यहं वा ब्रह्मचारिणः॥ ६

श्राद्धमग्निमतः कार्य्यं दाहादेकादशेऽहनि।
प्रत्याब्दिकन्तु कुर्व्वीत प्रमीताहनि सर्व्वदा॥ ७

द्वादश प्रतिमास्यानि आद्यं षाण्मासिके तथा।
सपिण्डीकरणञ्चैव एतद्वै श्राद्धषोड़शम्॥ ८
एकाहेन तु षण्मासा यदा स्युरपि वा त्रिभिः।
न्यूनाः संवत्सरश्चैव स्यातां षाण्मासिके तदा॥ ९
यानि पञ्चदशाद्यानि अपुत्त्रस्येतराणि तु।
एकस्मिन्नह्नि देयानि सपुत्त्रस्यैव सर्व्वदा॥ १०
न योषायाः पतिर्दद्यादपुत्त्रया अपि क्वचित्।
न पुत्त्रस्य पिता दद्यान्नानुजस्य तथाग्रजः॥ ११
एकादशेऽह्नि निर्व्वर्त्त्य अर्व्वाग्दर्शाद्यथाविधि।
प्रकुर्व्वीताग्निमान् पुत्त्रो मातापित्रोः सपिण्डताम्॥ १२
सपिण्डिकरणादूर्द्ध्वं न दद्यात् प्रतिमासिकम्।
एकोद्दिष्टेन विधिना दद्यादित्याह गौतमः॥ १३
कर्षूसमन्वितं मुक्त्वा यथाद्यं श्राद्धषोड़शम्।
प्रत्याब्दिकञ्च शेषेषु पिण्डाः स्युः षड़िति स्थितिः॥ १४
अर्घ्येऽक्षय्योदके चैव पिण्डदानेऽवने जने।
तन्त्रस्य तु निवृत्तिः स्यात् स्वधावाचन एव च॥ १५
ब्रह्मदण्डादियुक्तानां येषां नास्त्यग्निसत्क्रिया।
श्राद्धादिसत्क्रियाभाजो न भवन्तीह ते क्वचित्॥ १६

इति चतुर्व्विंशः खण्डः॥ २४